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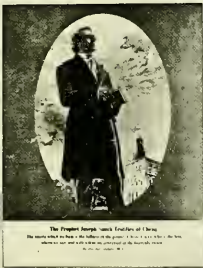
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GENERAL AUTHORITIES/1

REPENTANCE

by Elder Marion C. Romney
of the Council of the Twelve

● AMONG the many things for which I am thankful is the sanctifying process of repentance. I am grateful to the Lord Jesus Christ who, through the atonement he wrought, gave us the gift of repentance. I am grateful that he was willing voluntarily to give his life for us. That is literally what he did. He did not have to give it; he did not have to die. Because he was the Son of God, he was not subject to the fall, as were men. Within him was power to live forever. “. . . I lay down my life for the sheep”—he said. “No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again.” (John 10:15,18.) He inherited power over death from his divine Father

It took a person with power over death to pay the debt to justice to bring men forth in the resurrection. It



took a sinless one, a god, even the sinless Son of God, to satisfy the demands of justice for men's sins. They themselves could not make an atonement which would either bring about their resurrection or pay for their sins and bring about their spiritual rebirth.

And so I repeat, I am grateful for my Redeemer, grateful that he paid the debt and brought about the means of repentance so that by repenting of my transgressions I can bring my soul within the reach of his atoning blood and thereby be cleansed of sin; for after all, it is by the grace of Christ that men are saved, after all they can do. The thing they can and must do is

repent. I love the doctrine of repentance.

During the past few months I have seen the need of it—oh, how I have seen the need of it. I have seen missionaries, saints, and nonmembers of the Church, in far-off lands sorrowing with a godly sorrow for sin. I have heard them say, "Oh, Brother Romney, do you think there is any hope for me, any chance for me to get even on the bottom rung of the gospel ladder?"

And as I have witnessed their sorrowing, I have remembered the sorrowing of repentant men in days of old; Zeezrom, for example, whose "soul," after he realised what he had done in opposing the ministry of Alma and Amulek, "**. . . began to be harrowed up under a consciousness of his own guilt; yea, he began to be encircled about by the pains of hell.**" So severe were his sufferings that he "**. . . lay**

sick at Sidom, with a burning fever, which was caused by the great tribulations of his mind on account of his wickedness." (See Alma 14 and 15.) And Alma, who said of the suffering he endured for "seeking to destroy the church of God":

"I was racked with eternal torment, for my soul was harrowed up to the greatest degree and racked with all my sins. Yea, I . . . was tormented with the pains of hell; . . . with inexpressible horror, . . . even with the pains of a damned soul." (See *Ibid.*, 36).

But then I also remembered the rest which came into their souls when, through repentance, they found forgiveness. **"Yea, I say unto you,"** said Alma to his son Helaman, that as **"there could be nothing so exquisite and so bitter as were my pains"**—so **" . . . on the other hand, there can be nothing so exquisite and sweet as was my joy."** (*Ibid.*, 36:21.)

And so I was comforted and encouraged those who confided in me, and I encourage all sorrowing, repentant men to be comforted—comforted by the experience of Alma and by Paul's assurance that **" . . . godly sorrow worketh repentance to salvation . . . "** (II Cor. 7:10). For today, as well as in days of old, there is hope, there is peace, there is rest in Christ for all whose godly sorrow brings them to that repentance which worketh salvation. Forgiveness is as wide as repentance. Every person will be forgiven for all the transgression of which he truly repents. If he repents of all his sins,

he shall stand spotless before God because of the atonement of our Master and Saviour, Jesus Christ; while he that exercises no faith unto repentance remains **" . . . as though there had been no redemption made, except it be the loosing of the bands of death."** (Alma 11:41.) Such is the gist of God's merciful plan of redemption.

There are many among us whose distress and suffering are unnecessarily prolonged because they do not complete their repentance by confessing their sins. You will recall the following words of the Saviour,

"I command you to repent, . . . and that you confess your sins, lest you suffer these punishments of which I have spoken." (D&C 19:20.)

In another revelation he said,

" By this ye may know if a man repenteth of his sins—behold, he will confess them and forsake them." (*Ibid.* 58:43.)

Repeatedly he says that he forgives the sins of those who confess their sins with humbleness of heart, **" . . . who have not sinned unto death."** (See *Ibid.*, 61:2; 64:7). And he adds,

" . . . he who has repented of his sins, the same is forgiven, and I, the Lord, remember them no more." (*Ibid.*, 58:42).

But how are we to fulfil this commandment? To whom are we to confess our sins? In the fifty-ninth section of the Doctrine and Covenants, the Lord, with other directions concerning his "holy day," says,

" . . . remember that on this, the

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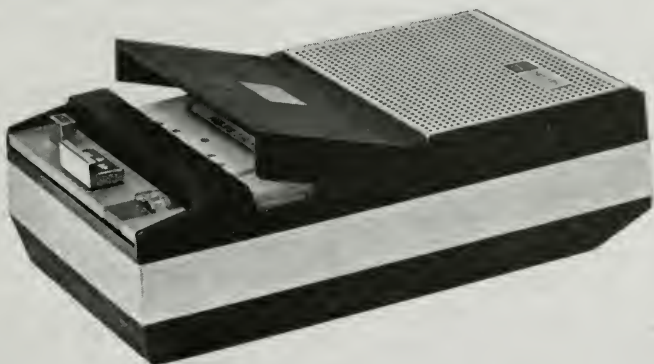
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Lord's day, thou shalt offer thine oblations and thy sacraments unto the Most High, confessing thy sins unto thy brethren, and before the Lord." (Ibid., 59.12).

I would assume that we are to confess all our sins unto the Lord. For transgressions which are wholly personal, affecting none but ourselves and the Lord, such confession would seem to be sufficient.

For misconduct which offends another, confession should also be made to the offended one, and his forgiveness sought.

Finally, where one's transgressions are of such a nature as would, unrepented of, put in jeopardy his right to membership or fellowship in the Church of Jesus Christ, full and effective confession would, in my judgment, require confession by the repentant sinner to his bishop or other proper presiding Church officer—not that the Church officer could forgive the sin (this power rests in the Lord himself and those only to whom he specifically delegates it) but rather that the Church, acting through its duly appointed officers, might with full knowledge of the facts take such action with respect to Church discipline as the circumstances merit.

One having forsaken his sins and, by proper confession, cleared his conduct with the Lord, with the people he has offended, and with the Church of Jesus Christ, where necessary, may with full confidence seek the Lord's forgiveness and go forth in newness of life, relying upon the merits of Christ.

Let us in this manner clear for righteous living the decks of our own lives, and get on our way to eternal life. Only by so doing can we rid ourselves of those guilty feelings of unworthiness, depression, fear, uncertainty, and self-condemnation which block our upward climb. So long as we put off either the forsaking or confessing of our sins, just so long do we delay the day of our redemption.

"Let not the past hang heavy as a millstone to thy heels,

"To drag thee downward as each upward impulse to thy nobler self appeals;

"But as the joyous butterfly from its chrysalistic shell breaks free,

"So from the past must thou rise jubilant, thine own true self to be."

This we may do today if we will, for Amulek assures us that "**. . . if we will repent and harden not our hearts, immediately shall the great plan of redemption be brought about unto us.**" (See Alma 34:31.)

And President Joseph F. Smith spoke these comforting words:

" . . . none of the children of the Father who are redeemed through obedience, faith, repentance, and baptism for the remission of sins, and who live in that redeemed condition, and die in that condition, are subject to Satan . . . They are absolutely beyond his reach just as little children are who die without sin." (Gospel Doctrine, p. 570).

God grant that it may be so with us all, I humbly pray in the name of Jesus Christ, our Redeemer.

HELP!

This is a plea from the Editor of the "Millennial Star" . . .

During the five years that I edited the "big" edition of the "Star" I faithfully kept a copy of each issue for my own library. BUT over the years these have been borrowed—and not returned—and now my only record of five years hard labour is a bundle of a dozen or so copies of the "Star."

I would be grateful if members having spare copies of the larger sized "Millennial Star" could let me have the spare copies so that I can build up my files again . . . and thus have a permanent record of my work.

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ELEVEN STEPS TO A BLESSING

by Elder Henry D. Taylor

● WE SING a beautiful hymn that is a favourite of mine. It refers to our existence prior to coming to this earth. Sister Eliza R. Snow, the author, poses some very meaningful questions, and in addressing our Father in heaven asks:

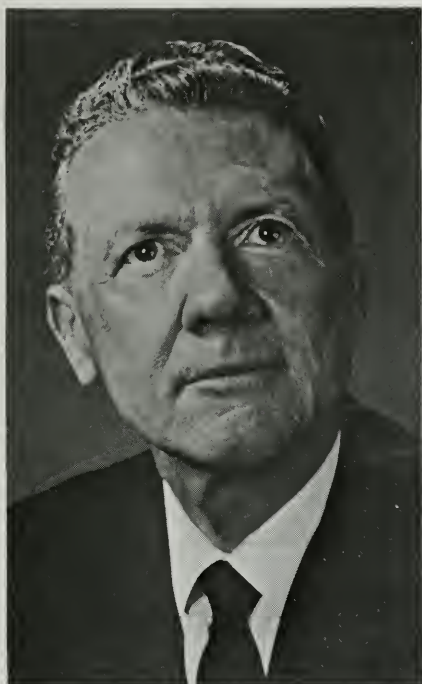
“When shall I regain thy presence,
And again behold thy face?”

She concludes the hymn with this prayer:

“When I leave this frail existence;
When I lay this mortal by,
Father, Mother, may I meet you
In your royal courts on high?
Then at length, when I’ve completed
All you sent me forth to do;
With your mutual approbation,
Let me come and dwell with you.”

(“O My Father”)

Our Heavenly Father loves us, his children, and desires that each will return again to his presence, for he



has declared:

“ . . . behold, this is my work and my glory—to bring to pass the immortality and eternal life of man.” (Moses 1:39.)

In order to attain this goal of immortality, it was decreed that individuals privileged to come to this earth must pass through the experience of death. But God in his wisdom allowed his Only Begotten Son in the flesh, Jesus Christ, to suffer, bleed and die on the cross to break the bands of death. Through his atoning sacrifice Christ became our Saviour and Redeemer. It is through him that we will

return to the Father, for he has said:

“ . . . no man shall come unto the Father but by me . . . ” (D&C 132:12).

We have the promise and assurance that after death, our earthly, mortal body will be resurrected and become the glorified tabernacle of our eternal spirit.

Our Father in heaven is all-wise and infinite. He is also a God of law and order. He has given to man a plan—the gospel plan, which furnishes instructions for us to follow in order to return to his presence. These instructions are known as commandments and are given to us through his servants, the prophets.

Every commandment is important and has been provided for a specific purpose. It is not logical to suppose that man may choose the commandments he wishes to observe and ignore the others. Note how emphatically the

GENERAL AUTHORITIES/2

Lord has expressed himself on this matter:

"If thou lovest me thou shalt serve me and keep all my commandments." (*Ibid.*, 42:29. *Italics added.*)

We might well consider that keeping the commandments is a "one package deal."

In contemplating the gospel plan, however, there is a possibility that we may be attracted to certain doctrines to the exclusion of others.

Many years ago I read some verses that made a lasting impression upon me. They are called, "The Blind Men and the Elephant":

**"It was six men of Indostan,
To learning much inclined,
Who went to see the Elephant
(Though all of them were blind),
That each by observation might
satisfy his mind."**

The first happening to fall against the broad and sturdy side exclaimed: **"The elephant is very like a wall!"**

The second feeling of the roundness, smoothness, and sharpness of the tusk cried: **"This wonder of an elephant is very like a spear!"**

The third happened to grasp the squirming trunk in his hand. **"I see,"** quoth he, **"the elephant is very like a snake!"**

The fourth reached out his hand, and felt about the knee, **"What this wondrous beast is like,"** he said; **"Is very like a tree!"**

The fifth who chanced to touch an ear, stated: **"This marvel of an elephant is very like a fan!"**

The sixth in groping about, seized the swinging tail. **"I see,"** quoth he, **"The elephant is very like a rope!"**

**"And so these men of Indostan,
Disputed loud and long,
Each in his own opinion,
Exceeding stiff and strong,
Though each was partly in the right,
And all were in the wrong."**

(John Godfrey Saxe).

And thus it is with us and the gospel. We catch a glimpse here and another there. Like the blind men of Indostan, we form our own impressions of the gospel. Yet it has been restored in its fulness, and through study and prayer we can obtain a knowledge and appreciation of its beauty and completeness.

Now to return for a brief consideration of the Lord's commandments, keeping in mind his promise when he said:

"I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise." (D&C 82:10.)

From the very beginning, God has provided his children with instructions or commandments. To Adam he gave the law of sacrifice. On Mt. Sinai, Moses received the Ten Commandments for the children of Israel. Some of these tell us what to do; others what not to do. Today, we still subscribe to those teachings as being basic and binding upon us.

From time to time through the years other important instructions have been given.

Frequently we hear the admonition: "Keep the commandments and you will be blessed," but there is more to it than that. Specifically, what are these commandments, the observance of which will bring us promised blessings? While the list would be impressively lengthy, a few essential ones we mention:

First: Love the Lord thy God with all thy heart, might, mind, and strength. Love is one of the great attributes of God and is the very essence of the gospel of Jesus Christ. Love is a virtue that every person should earnestly strive to develop.

Second: Next to loving God, we should love our neighbour as ourselves. This anticipates that we will be honest in our dealings with our fellow man and not take unfair advantage but help him in every way possible.

Third: In order to keep ourselves unspotted from the world, we should go to the house of prayer on the Sabbath day, partake of the Sacrament, renew our covenants with the Lord, and remember our promise always to keep his commandments.

Fourth: Prayerfully choose a suitable mate, go to the temple, the house of

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the Lord, to be married and sealed, not only for time, but also for all eternity.

Fifth: Establish a home, multiply and replenish the earth, rear a righteous family, set a proper example for a worthy posterity and the whole world.

Sixth: All members of the Church should live righteously. By so doing every male member will make himself worthy to receive the priesthood and should then magnify it by gratefully accepting responsibilities that come, which callings he neither covets nor rejects, and in all his responsibilities he should be supported by his wife and family, standing loyally by his side.

Seventh: Search out the names of departed kinsman. As a proxy perform ordinances in the house of the Lord for their salvation and exaltation.

Eighth: Recognise that "the earth is the Lord's, and the fulness thereof; . . ." (Psalm 24:1.) Pay tithes and offerings as a token of appreciation for the good things of the earth and for all other blessings we receive.

Ninth: Share the gospel and teach all who will hearken to its message. In this way every member will become a missionary.

Tenth: Provide for our own economic

independence. Remember the poor and needy and show concern for their welfare.

Eleventh: Keep the body a sacred temple for the Spirit of the Lord by being clean, chaste, and virtuous, realising that his spirit will not dwell in an unclean tabernacle. Also keep the body strong by observing the Lord's law of health, known as the Word of Wisdom.

To this list you will want to add others.

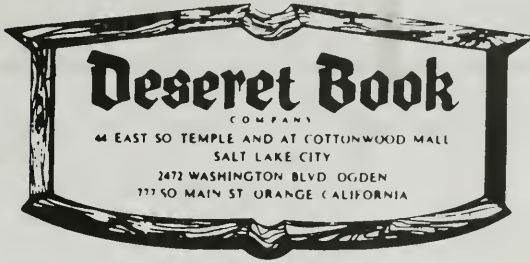
As mortals we are weak. We have many frailties and imperfections, and it may be difficult at first to obey all the commandments. But we should never cease striving. Progress is doing better today than we did yesterday. Each of us should have as an objective the Saviour's admonition

"Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matthew 5:48).

As we become more perfect, we gain strength and will power and thus it is easier to keep all of God's commandments. When this is accomplished, we are well on our way to happiness and eternal life.

We cannot truly believe that we are the children of God and that God exists without our also believing in the final inevitable triumph of truth expressed in the gospel of Jesus Christ

David O. McKay



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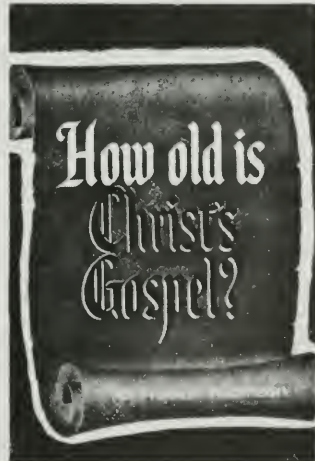
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POETRY/1

LEAN ON ME

My thoughts were shattered completely,
When in deepest despair one day,
I knelt me down discreetly,
And alone I tried to pray.

Gainsaying my total distress,
I remembered to thank my Lord,
Hoping that me He would bless,
If I could strike the right chord.

But how does one open one's heart,
Without even counting the cost,
And try to make a new start,
When hurt and utterly lost?

My questions were, "How can this be?"
And, "How have I warranted this?"
"Dear Father, why pick on me,
"Just when I thought life was bliss?"

Yet deep down inside me I knew,
No blame should I ever assign,
To God, forever so true,
Who above all is divine.

My heart cried out, "Lord, please help me,"
Whilst scalding tears ran down my face,
He answered, plain as could be,
"Calm your fears and rest apace."

"Just turn your eyes towards My way,
"And tell me when your work's begun,
"Know that love will find a way,
"Always lean on Me, my son!"

And all at once the things I feared,
They seemed as nothing and were gone,
All my anguish disappeared,
And in my heart His love shone!

Charles T. Stoner
South London Ward

MY HEAVENLY FATHERS RESPONSE

I'd wanted something very long,
My longing had become most strong,
I'd flicked along through memories book,
And pictures rushed in as I looked.

These sad enhanced my deep despair,
Until I knelt in fervent prayer,
I placed myself most reverently,
In love, right at my Father's knee.

"Dear child, come tell me all your woe,"
Was all His blue eyes seemed to show,
I rushed into His loving arm,
From whence was soothed all my alarm.

I told my Father from the start,
The saddened state of my poor heart,
Then gone indeed was my despair,
For what I'd lost I found—right there.

Jean Rose Marie Beswick
Luton Ward

DO YOU GO TO THE TEMPLE?

by Elder Elray L. Christiansen

● **UNDER THE DIRECTION** of the First Presidency, I have visited all of the temples in the Church, some them several times. Meetings have been held with the temple officials and with the workers in which we discussed ways and means by which we may improve and better the condition in the temples, beginning at the entrance, so that the work as a whole, which is carried on there, the higher ordinances of the priesthood, will be approved by the Lord, for they are indeed his holy houses, We desire to conduct the sacred work in a manner that is enlightening, edifying, and uplifting to the young people and others who come to these holy places for their own blessings, endowments, and sealings.

We desire to carry on the work in a manner in which it will be more rewarding to those who come on behalf of those who have passed away, even



in a manner that will bring comfort and assurance to those who come with heavy hearts. A constant need for maintaining greater reverence and kindness is recognised. I am pleased to find that the temples themselves are immaculately kept and well maintained. Among the ordinance workers I find devotion to duty that is seldom matched. I have often said that I have never seen a demonstration quite so wonderful as that which is shown by those who come as ordinance workers day after day, week after week, year after year, seldom if ever failing to meet their appointments, labouring and

attending to the needs of those who enter those holy places.

The desire and willingness on the part of temple presidents, their associates, and the workers to join in a united effort better to co-ordinate and improve the work is gratifying indeed. But there is much to be accomplished and much to be hoped for.

Many of our members, I find, are coming to the temples under difficulty, especially in foreign lands, making sacrifices, financial and otherwise, in order to bless and to be blessed. Yet, because of these extreme efforts they are perhaps the happiest of all.

Picture, if you will, a large group from Tonga, fathers and mothers with their children selling practically all that they possess, their furniture, their animals, their vehicles, some of their personal items, all except their modest homes, in order to provide funds for

PRIESTHOOD/GENEALOGY

the trip of over 1,000 miles by slow boat requiring three weeks of travel, to receive their blessings. And then these wonderful people remaining at the temple for three weeks in order to extend the same gifts, powers, and blessings to others. I have never met yet such a happy and delighted group.

The elders quorum from the Hamburg Stake goes to the temple once every three months. A group from Berlin Stake spent three weeks attending every session, using their precious vacation time and money to do it. Each of these two groups has performed ordinances, the endowment, for nearly 400 people. From Norway, from Finland from Denmark, Sweden, and Mexico, Canada, here at home and everywhere, it is the same. They whose hearts are turned to their fathers go to their temples regardless of the difficulty. An almost endless number of stories could be told, giving evidence of appreciation for the temple ordinances, but time does not permit.

Those here and in every area whose souls reach out on behalf of others, who cannot help themselves, surely are applying in their lives the second great commandment in which we are told to love our neighbour as ourselves. The effort and the accomplishment of many individuals in genealogical research and temple work is commendable, but it is evident that only a small percentage of the membership is actively participating in the two-phase work. They realise that redemption of the dead is of **primary**

importance rather than of secondary importance, and they do something about it! Vicarious work is a foundation stone of the gospel. There is no full salvation for the living without vicarious service; we would not be sufficiently qualified and prepared for that salvation.

If there had not been that unmatched love of the Father to sacrifice his Son for us, painful as the decision must have been to our Father, and if Jesus had not been willing, there would have been for us no salvation from death. We would have been subjected to Satan, and our bodies would have remained in our graves forever. And yet, we may without great inconvenience, and in an atmosphere of peace, act in a vicarious way on behalf of others to prepare them to receive the greatest gift of all—eternal life.

May I ask you two golden questions? What do you know about your progenitors? What have you done in their behalf? (Note that I have borrowed that from the missionaries). Even with these marvellous electronic machines that are coming into use now, there still is a need for research on the part of the individuals and by groups in order that these machines may be fed. The Prophet Joseph gave us this warning.

"The Saints have not too much time to save and redeem their dead, and gather together their living relatives, that they may be saved also, before the earth be smitten, and the consumption decreed by the Lord falls upon the world . . . " (DHC, vol. VI, p. 184).

As I visit the temples, I find that the attendances at some of them is commendable, in others it is improving, and some of them are far from being fully utilised, not because of a scarcity of names, but, if I may say so, I think perhaps it may lie in the leadership back along the line who are so involved in other things that they do not stimulate and motivate their people and organise them so they may consistently attend to this indispensable part of the Lord's work. Consider that Elijah appeared, in person, to the Prophet Joseph and said this:

"Behold, the time has fully come,

which was spoken of by the mouth of Malachi—testifying that he (Elijah) should be sent, before the great and dreadful day of the Lord come—

"To turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse—

"Therefore, the keys of this dispensation are committed into your hands; and by this ye may know that the great and dreadful day of the Lord is near, even at the doors. (D&C 110:14-16).

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the Church, and today they are held by President Joseph F. Smith. This being true, each member of the Church has the inescapable obligation to see to it that:

1 He and his companion and their children are sealed at the altar for eternity. Every man should consider this his first duty. He who knowingly and without sufficient reason neglects to bind his loved ones as his own, will doubtless have no claim upon them after this life. Salvation for the dead is for those who die without a knowledge of the gospel, so far as the glory of the celestial world (which is the family world) is concerned. Families, united eternally, are the primary purpose of all life.

2 It is the duty of every man to see to it that the records of his progenitors are obtained, and

3 To see to it that the ordinances necessary for salvation and exaltation are administered in behalf of his kindred dead.

Research and temple work are primarily the work of the priesthood; but thank goodness for the help the sisters give.

From the days of the Prophet Joseph down to the present time, each of the Presidents has charged the leaders of stakes and of missions and quorum presidencies to lead out and stimulate others in this vicarious service.

These obligations cannot be brushed aside. For ". . . as Paul says concerning the fathers—that they without us cannot be made perfect—neither can we without our dead be made perfect."

(D&C 128:15).

I repeat an appeal made in these words by President David O. McKay:

"May all who hold the priesthood sense more fully the sprit of Elijah and comprehend more clearly the necessity of giving to all who have gone beyond the veil the privilege of enjoying the

DEATH

BLACK,

bold,

Forbidding,

The world meets death,

With fear in its heart.

The unknown,

But often explored.

And why did not Lazarus

Reveal its mysteries

When he returned from the grave.

But,

Through the darkness

Shines a light.

A gospel of truth and simplicity

Which reveals all.

Death brings life.

Eternal life.

With parents,

With children and wife,

And God.

blessings that follow compliance with the principles and ordinances of the everlasting gospel; that some day all mankind, judged by the acts done in mortality, may receive their merited rewards, and those who are worthy be saved, sanctified, and glorified." (The Improvement Era, p. 603, August 1959).

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GOD'S GREAT GIFT TO MAN

by Elder Marion D. Hanks
Assistant to the Twelve

● THE GOSPEL of Jesus Christ teaches us that the salvation and exaltation of men are made possible solely through the graciousness and goodness and love of God in his gift to us of his Divine Son, whose life exemplified the Father's purposeful plan for abundant living and whose sacrificial death made available to us and gave us a vision of our eternal possibilities as children of God. From the record of Nephi we read these impressive words:

"For we labour diligently to write, to persuade our children, and also our brethren, to believe in Christ, and to be reconciled to God; for we know that it is by grace that we are saved, after all we can do." (2 Nephi 25:23).

The records of latter-day revelation, as well as those of former days, attest to the great truth that through the atonement of Christ all men will certainly be resurrected, and that all who



are willing and obedient may enjoy the blessing of God's great gift of eternal life.

The Latter-day Saint understands that through the gift of God, through the great atoning sacrifice of his Divine Son, all that we might achieve is made possible for us, but he understands also that in the plan of God it is necessary that we **accept** this free gift if we would enjoy all of our eternal possibilities. For the Lord told his people through the Prophet in 1832,

'For what doth it profit a man if a gift is bestowed upon him, and he receive not the gift? Behold, he rejoices

not in that which is given unto him, neither rejoices in him who is the giver of the gift.' (D&C 88:33).

What must we do to "receive" his gift? The answer of the prophets has been the same, both anciently and in this dispensation, both in the eastern hemisphere and the western. The answer was given by Peter at Pentecost to those who, having been pricked in their hearts by the witness of Christ born by the apostles, asked what they must do. The answer was clear and unequivocal:

"Repent and be baptised every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."... (Acts 2:38).

Nephi in his parting testimony expressed his feelings of compassion for his own people, for the Jew, and for the gentile, and said:

PRIESTHOOD/MISSIONARY:

"But behold, for none of these can I hope except they shall be reconciled unto Christ, and enter into the narrow gate, and walk in the straight path which leads to life, and continue in the path until the end of the day of probation." (2 Nephi 33:9).

And after bearing his witness of the Messiah to his people this same prophet said:

"For the gate by which ye should enter is repentance and baptism by water; and then cometh a remission of your sins by fire and by the Holy Ghost." (*Ibid.*, 31:17).

In 1831 the Lord revealed to the Prophet the following:

" . . . he that receiveth my gospel receiveth me; and he that receiveth not my gospel receiveth not me.

"And this is my gospel—repentance and baptism by water, and then cometh the baptism of fire and the Holy Ghost . . ." (D&C 39:5-6).

There is one other thought companion to these. Testifying that fundamental to everything we believe and hope for and have faith in is the great sacrifice of the Son of the Living God, knowing that he requires of us that we accept his great gift, there is something else necessary if we are to enjoy the high spiritual possibilities which it is within our capacity to achieve. Let me refer to the teachings of Nephi to his people after he had taught them faith, repentance, baptism, and the reception of the gift of the Holy Ghost, as previously quoted. Said he,

"And then are ye in this straight and

narrow path which leads to eternal life; yea, ye have entered in by the gate; ye have done according to the commandments of the Father and the Son;

"And now, my beloved brethren, after ye have gotten into this straight and narrow path, I would ask if all is done? Behold, I say unto you, Nay; for ye have not come thus far save it were by the word of Christ with unshaken faith in him, relying wholly upon the merits of him who is mighty to save.

"Wherefore, ye must press forward with a steadfastness in Christ, having a perfect brightness of hope, and a love of God and of all men. Wherefore, if ye shall press forward, feasting upon the word of Christ, and endure to the end, behold, thus saith the Father: Ye shall have eternal life.

"And now, behold, my beloved brethren, this is the way; and there is none other way nor name given under heaven whereby man can be saved in the kingdom of God . . ." (2 Nephi 31:18-21).

We accept with all our souls the absolute efficacy and essentiality of the atonement of Christ. We attest to the words of Peter and of other prophets ancient and modern that it is necessary for us to accept our Heavenly Father's gift by obedience to what we know as the first principles and ordinances of the gospel. We know also that if we are to enjoy the high possibilities for which we are created and which we might desire as children of God, we must build upon our faith

and obedience with right thinking and well-doing. We must press forward with steadfastness in Christ, having a perfect brightness of hope, and a love

of God and of all men. Through so doing, if we endure to the end, we shall have eternal life. There is no other way.

Dr. Milton R. Hunter, author of *Christ in Ancient America*, brings into publication another best seller for Latter-day Saints, adding to a long list of successful publication: *Brigham Young the Colonizer*, *The Mormons and the American Frontier*, *Utah and her Western Setting*, and *Archaeology and the Book of Mormon*.

To each of these books Dr. Hunter has brought the wealth of his scholarship, his historical training, and his power as a researcher.

In *Christ in Ancient America*, Dr. Hunter evidences all of these rare qualities—plus an additional one: that of being able to ferret out little-known and almost totally unavailable material.

Dr. Hunter has not only read widely and intensively in this field, he has also made many trips to the areas he discusses, familiarizing himself with the background and acquainting himself with the peoples. It is small wonder that with the training and study that Dr. Hunter has made of archaeology and the Book of Mormon as well as of other historical subjects he has been called to write over a hundred special articles for encyclopedias, for historical journals, for books, and for yearbook material.

The text has been beautifully enhanced by the 146 illustrations Dr. Hunter has gathered, two of which are four-color plates, nineteen duotones, and the rest in black and white. *Christ in Ancient America* is a work of art as well as a book that is of great informational and spiritual significance.

In addition to the tremendous amount of work he has done in his specialized field of work, Dr. Hunter has fulfilled his calling as a member of the First Council of the Seventy, a position to which he was called in April 1945.



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THE FULLNESS OF THE GOSPEL

by Elder Bruce R. McConkie
of the First Council of Seventy

● I BEAR WITNESS and testimony and record that God has spoken in this our day; that the heavens have been opened; that the fulness of the gospel has been given again to men on earth; that angels have ministered from the presence of the Lord; and that the kingdom of God, the Church of Jesus Christ of Latter-day Saints, is here in the most literal and real sense.

Now, this is a startling, a dramatic, a marvellous announcement and claim to make. Perhaps it staggers the imagination of people who have not been schooled in the revelations.

Permit me to remind you that the ancient revelations speak in great measure, at extended length, about the glorious things that are to occur in the latter-days, in the era of restoration. I think there is no single subject covered in the ancient revelations as extensively, not even excepting the



many revelations about the divine mission of our Lord, as is the general subject of the great era of restoration, the period when God will gather all things in one and consummate his glorious work in the latter days.

For instance: You will recall that after our Lord had organised and set up his Church in the Meridian of Time, after he had ministered among his apostles, his brethren, for a period of forty days following his resurrection, after all things were established for that era, and on the occasion when he was to ascend in glory to his Father, he was asked the question: "**Lord, wilt**

thou at this time restore again the kingdom to Israel?" And you will recall that he replied, "**It is not for you to know the times or the seasons, which the Father hath put in his own power.**" (Acts 1:6-7). But then he sent his witnesses to declare the glad tidings of salvation for that era to all the world.

In other words, those brethren knew that in a day subsequent to that which then was, in a period after New Testament times, the promises, glorious promises made to Israel, were to be fulfilled.

You will recall that all of the prophets in ancient Israel spoke and wrote at great length about the latter days and the restoration of the kingdom to Israel.

You will recall that early in his ministry, when Peter was speaking to those on whose hands the blood of Christ was found, he said these very

PRIESTHOOD/MISSIONARY: 2

expressive words:

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

"And he shall send Jesus Christ, which before was preached unto you:

"Whom the heaven must receive (now please note)

until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." (Acts 3:19-21).

That is to say, between the first and second comings of our Lord, there was to be an era in the earth's history which was named "the times of restitution of all things," or as we would express it, in more up-to-date language, the era or period or age of restoration.

You will recall that it was Paul who said that in the Dispensation of the Fulness of Times all things would be gathered together in one in Christ, both things which are in heaven and on earth. (See Eph. 1:10).

You will recall the words of John that an angelic ministrant should fly through the midst of heaven in the latter days to bring the everlasting gospel to men on earth. (See Rev. 14:6-7).

We need not multiply illustrations; we easily could do so. There are multitudes and multitudes of scriptures which tell the events that are to transpire in our day, and so far as we can learn, no one else ever claimed revealed knowledge of their fulfilment;

no one else ever came professing to know of the fulfilment of the prophecies of old, relative to the setting up of the kingdom of God in the last days.

We have this witness in our hearts, a witness borne of the Spirit, that these things have in our day occurred; and we believe most firmly that the Lord is no respecter of persons, which means that he will give the Holy Ghost to any living soul who will abide the law entitling him to receive revelations therefrom, and that member of the Godhead will bear record to him of the divinity of Christ his Son and of this great latter-day work that has been established.

You know, from the beginning, from the days of the Prophet Joseph to this moment, the men who have been living oracles, witnesses of the truth of these things, have been sound, stable, great, intelligent, competent men. We have not been led by people who are unstable or fanatical or unbalanced in any sense of the word. We have had men who have been educators and bankers, presidents of insurance companies. People who have sat in the halls of Congress and in Cabinets with Presidents, the most stable, mature, and sensible men, industrialists and otherwise, that anyone could expect to find.

Now it would seem to me that when men of the highest, soundest calibre—I mean the living oracles, the Presidency and the Twelve, from the beginning to now—stand up in Church

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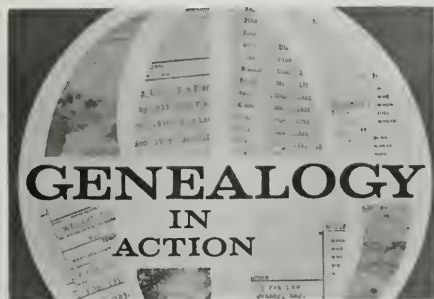
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PRIESTHOOD/MISSIONARY: 2

gatherings and bear fervent witness to the divinity of these things, and certify that they know as they know that they live, that God has spoken in this day, it seems to me that any person in the world who has spiritual inclination ought to stay himself and wonder, and be willing to search and make inquiry, and find whether these glorious and marvellous things are true, or whether they are not.

I had a man tell me how it came about that he was converted to the Church in his later years, past sixty. He said that he chanced to be on Temple Square in Salt Lake City. He walked into the Tabernacle when President J. Reuben Clark was addressing a civic organisation on a civic or political subject. At the end of his talk this man told me, President Clark said in substance, "Now, I am going to bear you my testimony about Joseph Smith and the restoration of the gospel," which he did with the power that few can equal. The convert then said, "I

had never before heard of Joseph Smith, but I did know who J. Reuben Clark was, and I figured that if a man of that calibre would tell me in the sincerity with which he spoke that this great truth was available, that I ought to make inquiry and find out," and he investigated and joined the Church. That is a very sensible attitude.

To what these great men have said, I add my own personal testimony, an assurance born of the Spirit, an assurance coming when the Holy Ghost, the Spirit of the Lord, which has spoken to the spirit which is within me, conveying truth with unshakable certainty I add my witness that God Almighty has opened the heavens in our day; that all of the laws and principles which comprise the gospel of salvation are here again; that legal administrators stand at the head of the kingdom of God on earth; and that for all who will hearken and believe and conform to these principles there is peace and joy in this life and a hope of eternal reward hereafter.

The mission of the Church is to proclaim the truth of the restored gospel, to uplift society that people may mingle more amicably one with another, and to create in our communities a wholesome environment in which our children may find strength to resist temptation, and encouragement to strive for cultural and spiritual attainment.

David O. McKay



**YOUTH
CONVENTIONS
1970**

ENGLAND SOUTH WEST MISSION YOUTH CONVENTION

There were no skinheads rioting on the Prom, but there were Scouts in the swimming pool, Laurels on the lawn, M-Men in the Main Hall. Yes, England South West Mission M.I.A. had taken over Barton Hall, Torquay again for their Annual Conference in October.

This was surely the best Conference ever, with over 600 young people — young in spirit if not in years — spending three action-filled days together. The weather smiled on them and the sun shone for three days.

The scene was set on Friday afternoon when they entered the Ballroom to be welcomed to the Conference by Sister Bernice West on behalf of the Mission M.I.A. Board. They stood together and sang the Conference Theme song written by Phillipa Pullman of the Wales West District, "Together through Eternity"—then straight into the most vigorous and tiring 48 hours of the year. On Friday afternoon alone the Swimming Gala, Music Sacred, Recitation and a Fashion Parade took place. Then following Dinner there was perhaps the most enthralling and competitive event of the weekend, Road shows and Entre Acts. All eight Districts in the Mission presented both Roadshows and Entre Acts and the standard was quite superlative. It was after midnight by the time the programme finished and the first event for Saturday began at 7.30 a.m. This was a Cross Country run with 38 boys and men competing, plus Junior Boys 4-a-side Football and Junior Girls 6-a-side Sports. Then followed Arts and Table Decorations before breakfast which was closely followed by the



Speech and Music Pop contests.

In the afternoon they had 6-a-side Football, Netball and the 12-a-side Potted Sports programme. Some people participated in nearly all of these events.

After dinner on Saturday the Formation Dance Competition took place in the main ballroom, immediately followed by the Convention Ball. For those who preferred it there was a Folk Dance in the small Ballroom.

When remembering such a wonderful weekend, it is difficult to separate



the highlights, but the memory of Brother Harris and his partner from Cornwall District when they made the whole audience rock with their "Musical" Entre Act, and the wonderful Music Pop and Phyllis P. Gilbert and Clives Jones of Weston-Super-Mare with their superb rendering of "Chloe" will not be forgotten. Also among the highlights was the Fashion Show with wonderful entries—everything from a tailored blouse to a beautiful red midi and a superbly matched bridal outfit.

Last but not least the Formation

Dance Contest—the best ever with wonderful participation and truly outstanding dresses and performances from both Wales West and Bristol Districts.

The judges were Ray Farrar from Leicester, Angela Robinson and Thor Larsen both from Lincoln—ably assisted at all times by Sister Farrar and Sister Larsen—and Mission President John Madsen and Sister Madsen, who by their continuous participation and enthusiasm urged everyone on.

As usual Sunday morning started at

7.30 a.m. with Seminary conducted by Elder Ken Myers, the Mission Seminary and Institute Supervisor. Following breakfast came the climax with the General Session of Conference. The main ballroom was packed as over 600 saints and visitors rose and sang the opening hymn, "Hope of Israel." Following the opening speaker came the presentation of Honorary Golden Gleaner and Master M-Man awards for the year to Ivy Holder of Gloucester District and Henry Summersell of South Coastal District. Brian West, Mission YMMIA Superintendent was the opening Speaker on the Conference Theme, then came a duet from sisters Phillipa and Rosalyn Pullman of Wales West District. As speaker followed speaker and testimony followed testimony the spirit of the Lord was almost tangible and when President Madsen

rose as the final speaker he echoed all feelings when he said, "We have been brought up to the heights—spiritually we have felt to the depths of our souls." President Madsen went on to say that when one has experienced a time like this weekend "The feeling lingers—no one wants to walk away."

Even then the Conference was not quite over and after lunch they returned to the Main Hall for the presentations of Awards. Each placed participant received an Award from President and Sister Madsen and the list would be far too long to print. However, one or two very special awards must be mentioned. One for the all British swimmer of the year went to Gina Skeens of Plymouth District and the award for the best All British Girl Athlete was presented to Margaret Tymon of Bristol District.



Then came the moment for which everyone had been waiting—the Mission Shield was won by Bristol District who snatched it from the previous holders (Wales West District) by a mere seven points. Wales West came second and Plymouth District were a very game third. The Sportsmanship Trophy was won this year by Cornwall District—an extremely popular choice.

Quite early in the presentation of

● **Crawley and Portsmouth Branches compete in Volley-Ball**

● **Roger Perry receiving Arts and Crafts Award on behalf of Crawley District from Mission President Wallace G. Bennett.**

Melvin Hudson and Marian Sparkes of Gorleston married on October 10, 1970

Awards a young boy called George went up to receive the team award for his football team who had won the competition at the Aaronic Priesthood Camp. "Nothing unusual in that" you might say, but George, a non-member, has been totally deaf and dumb from birth and his team were from the Grange School for deaf and dumb at Newton Abbott. President Madsen spoke to him in hand language and George was almost overcome. His personal climax to the weekend came, however, little later as everyone stood to sing "Together through Eternity" for the last time. The boys who had brought George with them were in tears, they could not sing, but George sang the song in perfect pitch from beginning to end. He has not spoken since but this personal miracle had taught him that he could mix with



anyone and not be different.

The final word on the Conference comes from an older member of our youth, (70 years older) as he and his wife drove back towards Bristol he said: "If ^s that was being together through eternity, eternity cannot come soon enough for me."

A week later four hundred and forty people journeyed to Torquay for the England South Mission Youth Convention.

The Don K. Archer Award for the best Road Show in the Mission went to Portsmouth District. Other trophies were awarded to Portsmouth for Sports Portsmouth for Dancing, Crawley for Arts and Crafts, Watford for Music.

The arrangements were organised by Brother and Sister M. Hewitt, of the Mission Board.

Congratulations

BIRTHS

July 23—to Brother and Sister Woolbright, Gorleston Branch, a son.

Sept. 2—to Philip and Doreen Nash, Crawley Branch, England East Mission, a son, John Philip.

Sept. 28—to Alec and Jennifer Mitchell, Norwich Branch, England East Mission, a daughter, Hildi Jan.

Oct. 29—to Ronnie and June Bray, Ipswich Branch, England East Mission a daughter, Fiona Alexandra Mahalia.

MARRIAGE

Marian Sparkles and Melvin Hudson were married on October 10. They were attended by Georgina and Heather Barron. The reception was held in the Lowestoft Cultural Hall.

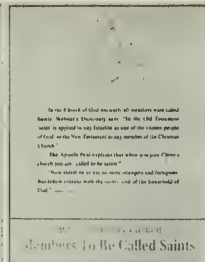




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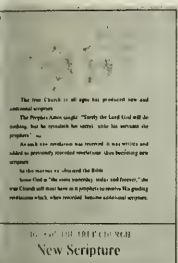
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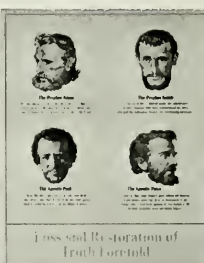
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Loss and Restoration of Truth



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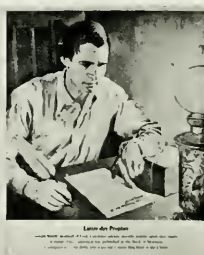
Joseph Seeks Wisdom



First Vision



Moroni



Latter-day Prophet



8 Witnesses



Latter-day Apostles



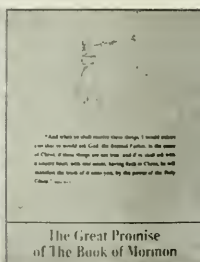
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